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Hony. Secretary

Imamia Mission

Lucknow (U. P.)

HAJJ

(The Pilgrimage to Mecca)

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INTRODUCTION

Now we are giving to the readers the translation of the fifth of the Furu-i-Din series and almost simultaneously the last one on Jihad. This will complete the series in English of the eleven booklets on the tenets of Islam.

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SYED IBNE HUSAIN NAQVI

Hony. Secretary,

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In the name of Allah, The Beneficent
and The Merciful.

Importance of Hajj

Hajj, amongst the tenets of Islam, has got a great importance the negligence of which, as the Quran decrees, amounts to infidelity. It says, "And pilgrimage to the House is a duty unto Allah for mankind, for him who can find a way to it. As for him who disbelieveth, (let him know that) lo! Allah is independent of (all) creatures." (Surah, The Family of Imran) That is thy submission to infidelity would cause loss to thee and no loss to God,

The Historical Origin of Hajj

It is not that the duty of Hajj was first made obligatory during the time of The Last Prophet, Muhammad (God bless and keep him). Nay—it has got ancient historical significance as its origin dates back to the era when Abraham with the co-operation of his son Ismael completed the construction of Kaaba (The Inviolable place of Worship) on the soil of Mecca and it was then that the Order from God in words of Quran came "Proclaim unto mankind Pilgrimage. They will come unto thee on foot and on every lean camel; They will come from every deep ravine." (Surah, The Pilgrimage).

After Abraham as well the usual practice of Hajj was so common in Arabia that even disbelievers used to perform it. No doubt they had allowed various vulgarities therein such as circumambulation of the Inviolable Place of Worship in naked state etc. But the Prophet of Islam by doing away with all these vulgarities maintained the sanctity of pilgrimage in its real eminence.

The Meaning of Hajj :

The word "Hajj" literally means to resolve. And according to the Islamic code Hajj is the performance of some particular rites by Muslims on the soil of Mecca in Hejaz within a specified season to propitiate God. A short description of the various performances will be made later on.

The Object of Hajj :—

The main object of all sorts of worship is to create and nourish in man the sense of the existence of The Supreme One Who wishes peace and harmony in the universe and excellent character and high morals in man. As it is that very faith which by putting a strong bridle on man and killing his love for lust and selfishness will make him an excellent model of humanity. As the lust and sexual passions of man come in the way, man through worships of different practices is trained to overcome his carnal desires and thereby achieve high objectives of life at the cost of some worldly gains.

As for instance some duties like Namaz (The daily prayer) demands the sacrifice of man's time, comfort and his physical satisfactions where some like Fasting involve the sacrifice of materialistic passions and lust and some require monetary sacrifice by way of Khums (the fifth portion of one's savings and alms). But the obligation of pilgrimage involves all sorts of sacrifices which are individually required in different sorts of performance.

The obligation of pilgrimage involves far greater amount of sacrifices of man's comforts and physical satisfactions than Namaz (prayer) because in performing Namaz* man has to take the trouble of standing, bowing and prostrating before Allah for a while where as in the performance of Hajj rites, besides the hardships and troubles of journey which persons coming from distant places, undergo, man makes runs around the 'Kaaba' and also strenuous endeavours (in between Safa and Marwah) of which Namaz (prayer) in itself a part.

In fasting the course of sacrifice of man's physical satisfactions exists for a few hours from every dawn to dusk of the month. But in case of pilgrimage that period of trial extends to a longer duration i. e. right since the very start of Hajj rites upto its completion, during which pilgrims remain under the legal

*after all Namaz is the supreme amongst all the duties.

obligation of keeping themselves quite aloof from all those comforts and satisfactions which have been declared forbidden after the performance of Ahram (wearing the specified garments and making vow of pilgrimage).

And the amount of monetary sacrifices as made in connection with the obligation of Alms-giving depend in pilgrimage upon the length of journey covered for the purpose.

But above all, it is that the majority has to undergo the pains of separation from their family and the native land. Thus it is obvious that pilgrimage is the collective means of achieving all those objectives which are individually aimed at in different kinds of worship.

Besides, the common unity in Islam that develops through the gathering of Muslims on one place from the nooks and corners of the world is in itself perpetual. Moreover, among the various rites of Hajj some are observed in memory of important events of the past the revival of which is a good source of religious awakening in Muslims.

Conditions of Hajj,

As Islam has neither ignored the natural calls of man nor it has attempted to put him into inexorable troubles and hardships. The pilgrimage, in the first

instance, has been made obligatory to man for only once in life after which there remains no legal compulsion on him to perform it twice. But at the same time it is also good if you go on pilgrimage every year on your own accord in order to earn God's favour. Secondly even that compulsion of pilgrimage for once in life comes into effect under certain conditions in absence of any of which that compulsion will no more exist.

Amongst them the conditions of attaining puberty and sensibility in man are such as are found essential in all sorts of duties.

These two are such essential conditions of Islamic Law that man without them one can be held accountable for nothing at all. The age of maturity of females is nine years and that of males fifteen and the criterion of soundness of mind is that they would not be deemed mad or lunatic.

Besides, the financial ability in man is also one of the main conditions that make pilgrimage obligatory. That is, along with possessing sufficient funds to meet the expenses of the journey to Mecca and back he must have to make necessary provisions either in cash or in shape of reliable securities for his families to pull on during his absence and if otherwise the obligation would no more exist.

Even if he is poor and some wealthy person in

addition to making sufficient provisions for the livelihood of his family, is ready to take him on pilgrimage at his own expenses, the poor man becomes in no way bound to submit to the kindness of others for performing pilgrimage and he may refuse and say "No, I don't like to go like that. When God blesses me, I will go at my own expenses."

But in case the wealthy man advances to the poor man sufficient money for pilgrimage which the poor man accepts, the poor man becomes legally bound to go on pilgrimage. And it goes against Law if he spends that money on needs other than the pilgrimage and postpones the idea of pilgrimage till he himself saves and accumulates sufficient sum for that. In such case the obligation of pilgrimage will always remain incumbent to him and it will continue to be a sin on his part for so long as he does not perform that.

Along with other conditions it is also essential that the pilgrim should possess sound health as to bear easily the troubles of journey ; that in the way there is peace and security of life, property and chastity.

Kinds of Hajj

There are three kinds of Hajj in Islam (a) Haj-e-Ifrad (b) Haj-e-Qiran and (c) Haj-e-Tamattu.

Haj-e-Ifrad and Haj-e-Qiran are permissible to those who reside in Mecca or within the radius of forty eight miles from Mecca. And Haj-e-Tamattu is for

those who reside at a distance of forty eight miles or more from Mecca.

Points of Distinction

In Haj-e-Tamattu the pilgrims make the performance of Ahram (wearing the specified garments of pilgrimage and making vows) two times preparatory to their entrance into Mecca. For the first time they make the performance of Ahram with the resolve of Umrah (visiting Mecca); performing circumambulation of the Inviolable Place of Worship, running in between the mountains Safa and Marwah and shaving hairs and nails on completion of which this Ahram ends making even sexual intercourse permissible after Tawafun-Nisai.

Thereafter they observe the performance of second Ahram—Ahram for Haj (vow of pilgrimage) and then after a halt in Arafat pilgrims stay in Masharuf Haram (the sacred monument) and in Mina they immolate (beasts) to the name of Allah, shave or clip their hairs, make circumambulation of the Inviolable Place of Worship, make Saee (run) in between Safa and Marwah and then perform Tawafun-Nisai.

In the last again they make halt at Mina and observe the duty of throwing pebbles.

In case of Haj-e-Qiran and Ifrad the performance of Ahram is observed only once (i. e. the Ahram for

Hajj but the Ahram for Umrah (visit), the first Ahram as in case of Hajje Tamattu, need not be undertaken) that suffices for the entire period during which all the duties like making halt in Arafat etc. as observed after the second Ahram are performed i. e. the performance of those duties as mentioned above in Haj-e-Tamattu to be observed after the first Ahram, the Ahram for Umrah (visit to Mecca) need not be observed.

So far as the distinction between Haj-e-Qiran and Ifrad is concerned they differ from each other in as much as in case of Haj e-Qiran the provision of beasts for immolation is made before hand i. e. by the time of performing Ahram for Hajj and then they are taken to Mina for immolation to the name of Allah. But this before hand arrangement of beasts for immolation is not essential in case of Haj-e-Ifrad.

Plea for Haj-e- Tamattu

After the Holy Quran has expressively referred "And if ye are in safety then whosoever contenteth himself with the visit for the pilgrimage (shall give) such gift as can be had with ease." there seems to be no reason for difference of opinion amongst Muslims on the subject of Haj-e-Tamattu. Still unfortunate it is that they did differ merely because some of the Caliphs after the Messenger of God Mohammad (God bless and keep him) discarded and opposed it. And accordingly Sunnis still hold the same view despite the

fact that the opinion, whosoever it may, in contradiction of Mohammad's (God bless and keep him) traditions and the express Quranic Orders could carry no weight at all. Moreover the title in 'Bukhari' "chapter dealing with the Haj-e-Tamattu, Qiran and Ifrad" itself clearly affirms that there were three kinds of Hajj in vogue.

Under the heading reference has been made to two hadiths the substance of which is that on prohibition on Haje Tamattu as ordained by the Third Caliph Usman, revered Ali (be peace on him) proclaimed in his words which are found in the Hadith "on the pronouncement made by any body, I can not give up the traditions followed by Mohammad (God bless and keep him). The other Hadith describes that revered Ali himself questioned Usman "What do you mean by passing judgements in contradiction to the traditions that Mohammad (God bless and keep him) himself had practised". And like that are many instances in other Sihah and Sunan and commentaries after which no room for denying the validity of the subject is left to any Muslim.

Rules of performing Hajj

On each direction outside the city of Mecca a particular place termed as 'Miqat' has been appointed for pilgrims coming from outside where they wear the specified garments of Hajj and submit to the restrictions

by making vow of pilgrimage—all these collectively known as “the performence of Ahram.”

For pilgrims from India that particular place i. e. Miqat is named “Yalamlam whence proceeding towards Mecca without the performance of Ahram is totally prohibited except in the case of journey by water in which case pilgrims, leaving aside Yalamlam reach direct to Jiddah where they observe the performence of Ahram. Thus following are the rules in regard to Haj e-Tamattu which is binding on all pilgrims coming from distant places :—

1. Performence of Ahram for Umrai-Tamattu

(A) On reaching Yalamlam or Jiddah as the case may be, the performance of Ahram is begun with Niyat for Umrai-Tamattu. That is a strong vow in words is made “In order to propitiate God, I, unto the Hujjatul-Islam, perform the duty of Ahram for Umrai-u-Tamattu which is obligatory.”

This vow in words is just as is essential in other sorts of worships like prayer etc. It mainly aims to reveal the fact that the particular act has been done deliberately and that behind this vow lies a strong urge in man for obeying God. The act would lose its essence and as a result would become nul and void if it is done merely for show or with a mean motive in which case that obligation would still remain due.

(B) Recitation of Talbiah :—

That is along with that vow is recited
 لا اله الا الله لا شريك له (Here I here am I, O
 My Lord ! There is nothing as partner unto Thee in
 Thy Divinity).

As if he is being summoned by The Creator in response of which he, parting with his family and the native land, has rushed to the House. Should the man attain the true concept of realism in the light of those holy words, his life with perfect peace and harmony will become fully revolutionized. As for instance once our Fourth Imam, Revered Zainul Abdin (be peace on him) on recitation of that (i.e. Talbiah) fell down on the ground from his camel and swooned off ; the reason as disclosed by him afterwards, was that he had wondered whether he was innocent enough to enter the Sanctuary of the Lord or rather he recited “(Here ! Here ! My Lord ! I do visit) and its response would have been “لا اله الا الله” (I dislike your visit).

(C) After Talbiah is worn the specified garment of pilgrimage—Ahram (Two sheets of cloth one used as Tehbend to cover the loin and the body down to the ankles ; the other sheet is put over the shoulders). But silken garments or sewn clothes are prohibited as well as woven garments.

Thus it is clear that every individual—however fashionable or of royal pomp he may be, is made to adopt such simplicity that recognizes no distinction between the poor and the rich. And these are the

practical ways of creating the essence of equality in man that Islam always kept in view in its orders.

Withal special care has been taken in regard to the purdah of ladies who are allowed to wear sewn garments on the occasion. This shows the importance of purdah in Islam which on other occasions becomes the cause of modifications in the religious Law.

After the performance of Ahrām on above mentioned lines following are prohibited :—

1. To hunt for himself or to give trace to others or arrange instruments for the purpose or otherwise help in hunting.

2. To enjoy sexual intercourse or to enter into marriage contract.

3. To be witness at wedding or to give evidence regarding it.

4. To smell perfumes.

5. To close the nose because of bad smell.

6. To wear sewn or woven clothes.

7. To wear shoes or socks that cover the instep.

8. To use hair oils.

9. To wear a ring as an ornament.

10. For males the use of outdoor head-covering or taking dip or dipping even the head under water, using umbrella or travelling under the shade of trees.

11. Exterminating the hairs of the body, cutting nails even of a single finger, killing louse or throwing it out of the body, applying black or red collyrium or Menhdi (Myrtle) for show.

12. To use a looking glass.

13. To get the teeth extracted.

14. To wear weapons or keep them save in danger.

15. To take blood out of the body.

16. Naming God by way of an oath on occasions of contentions.

17. For a woman to adorn herself with ornaments for show.

18. Showing her costume to anyone—be it a mahram (with whom marriage contract is prohibited by Law) or even to her husband.

19. Covering herself with a veil on account of sunshine save with a view of observing purdah from Na-Mahrams (with whom marriage contract is permissible under Law).

20. Wearing of gloves in her hands.

21. Telling a lie, using abusive language or committing other sorts of sins.

22. To pluck grass and cutting plants or branches of tree on the soil of Haram (The sacred enclosures of the Mosque of Mecca).

Even a brief study of the above prohibitions is sufficient to disclose the fact that after the performance of Ahram man is made accustomed to very very strenuous type of mortifications for a fixed duration and the success in that would bless man with great power to exercise full control over his desires of the flesh.

(C) After that pilgrims enter the Haram and the Mosque where after wuzu' (ablution) it is binding on

them to make seven rounds of the Inviolable Place of Worship with the vow of performing circumambulation for Umrai Tamattu. Thereafter, at the place where revered Ibrahim stood at prayer are offered Two Rakaats* of Namaze-Tawaf (Prayer particularly devoted for circumambulation). Then, after the seven ceremonial runs in between Safa and Marwah have been performed the Hajj comes to completion on performing the rites of Taqsir i. e. shaving of hairs and nails and some of prohibitions mentioned above are over such as wearing of one's own dress and also sexual intercourse with lawful women but after Tawafun-Nisa.

The restrictions in regard to hunt etc. as also on those acts forbidden only for the sake of Haram's honour still remain in force. Before the completion of Hajj, going out side the boundary of Haram is however not permissible. Now on 8th Zilhij (The last month of Muslim year) pilgrims perform Ahram of Hajj for the second time at Mecca. And the further orders in regard to this Ahram are just the same as have been mentioned in connection with the performance of Ahram for Umrah.

Having performed the second Ahram pilgrims visit Arafat and make halt from noon till night. Performing Namaz-e-Maghribain (both the prayers—the evening prayer and that prescribed for offering in the

Note *The acts of standing, bowing the head and body and prostrating in adoration at prayer constitute one Rakaat.

first watch of night) they proceed to Masharul-Haram where they stay till sunrise and then they proceed to Mina where on the day of Id-u-zuha, the 10th Zil-hij they perform the duty of throwing seven pebbles one by one over Jumrai Aqbah. The pebbles are picked up from the soil of Haram and are thrown direct at the pillar.

Thereafter here at Mina camels, cows, goats or sheep whatever may be, are immolated to the name of Allah. After that it is binding on those gents who are performing Hajj for the first time to get their heads shaved and for ladies to get their hair clipped the same day, Likewise shaving of hairs is not obligatory to those gents who have been at Mecca on pilgrimage before. But only clipping of hairs will do.

After all these rites have been performed at Mina the circumambulation of Inviolable Place of Worship is made and two Rakaats of Namaz-e-Tawaf are offered there after which the use of perfume is permissible. Then after making runs in between Safa and Marwah and in the last, performing Tawafun-Nisa. Two Rakaats Namaz-e-Tawaf are offered after which sexual intercourse with lawful women becomes permissible.

Having passed the 11th or 12th night of Zil-hij at Mina, next day it is obligatory for pilgrims to throw seven pebbles at the Jumrai-Ula, Jumrai-Wusta, and Jumrai-Uqba each respectively. And it is here that the pilgrimage comes to completion.

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